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ABSTRACT

The core curriculum at Saint Joseph's College is described, along with the revision of the general education program during 1966-1969. The core program, which is integrative in structure, was adopted because it provided a means to achieve the goals of the institution, a Catholic liberal arts college. The change to the core curriculum required radical changes in schedules, departmental offerings, and course assignments. The 45-credit, interdisciplinary, semester programs extend through the four undergraduate years. The courses are as follows: The Contemporary World, The Roots of Western Civilization, the Christian Impact on Western Civilization, the Modern World, Man in the Universe, Non-Western Studies, Toward a Christian Humanism, and Christianity & the Human Situation. In addition to including history, science, and cross-cultural studies, the curriculum is designed to develop cognitive and communication skills, student awareness of the world, integrative abilities, values, and specific Christian values. Attention is also directed to faculty and curriculum development, and assessment of program quality. A list of course lectures and readings is included. (SW)

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THE CORE CURRICULUM

AT

SAINT JOSEPH'S COLLEGE

RENSSELAER, INDIANA

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1982

I. THE COLLEGE

"Excuse me, Officer. I'm an academic. Where am I?" That is the caption on a New Yorker cartoon reproduced in a brochure announcing a conference on liberal education. The drawing shows a very distinguished and professorial looking individual accosting a policeman in what I presume is Times Square. (Where else would the New Yorker look for an example of modern civilization?) The conference staff was very perceptive to characterize their program with that cartoon. "Where am I?" indeed is a live question in American higher education.

This essay describes how Saint Joseph's College in Indiana has worked during the last 15 or so years to answer that question in a collegial, collaborative fashion. We did so by designing and implementing an ambitious Core Currriculum.

There were at Saint Joseph's College a number of very fortunate circumstances favoring this development--a manageable size of about 1,000 students; a largely (90 percent) residential population of students; a rural location with the result that almost all of the faculty are full-time and live within a three-mile radius of the college; a faculty that was very positively disposed toward working on collaborative projects; strong leadership among the faculty and from the administration; and a lot of ferment and rethinking within the Catholic Church in the aftermath of the Second Vatican Council. But the aptness of those circumstances didn't mean that the new Core program was instituted withough struggle, without hard work, or without creative re-thinking of "Where are we?"

This private Catholic College had its beginning in 1888, when the Precious Blood Society was invited to operate a school for Indians just to the south of Rensselaer, Indiana. When that venture folded, due to a change of position in Washington, the Bishop of Fort Wayne made additional acreage available on condition that a normal and commercial school be established to contribute to the upward mobility of the European immigrants in this region of the country. The institution was, at various times then, a normal school, an academy, a seminary and a junior college. By 1931, accreditation as a senior college was sought and obtained, and Saint Joseph's College went through the same post-World War II expansion that most other institutions did. Finally, although women attended the College all during the forties and the fifties, Saint Joseph's became "officially" co-educational with the opening of its first women's residence hall in 1968.

The characteristics of the 1,000+ student body are fairly easy to list. The female population has increased to 40% since 1968, but the proportion of Catholics has decreased from 90% to about 79% in the same period. Saint Joseph's is not overly restrictive in its admissions policy, and the SAT scores of our entering freshmen average about 10-20 points above the national averages. Fully one-half of our students major in the strongly vocational fields of accounting, finance, marketing, and management -- and the various combinations of those with computer science. And finally, we still have, as in the early years of the history of Saint Joseph's College, a majority of our students who are first generation college students.

II. REVISION OF GENERAL EDUCATION, 1966-1969

The original thrust for sweeping revision of the college's general education program came from the newly appointed President of the College, Father Charles Banet, C.PP.S., in the fall of 1966. The attention of the President and the college community in general was brought to a focus on this issue by the concurrent influences of several different agencies: the Second Vatican Council document on "The Church in the Modern World" had been provoking serious reflection on the part of some of the faculty for quite a few months; the National Catholic Educational Association had just published "The Danforth Report and Catholic Higher Education"; and articles on curriculum revision had been very much in evidence in professional journals. President Banet challenged all the academic departments of the institution to respond in a creative way to these calls for educational reform, but to respond in terms of the specific goals and purposes of Saint Joseph's College. The response of the faculty, by spring 1967, was so encouraging that a select faculty committee on curriculum revision was established to initiate the process of change.

An HEW grant was secured to subsidize the work of the committee during the academic year 1967-68. All the academic areas of the college were represented on the committee, not just those which offered courses in the general education program, because one of the main objectives of the whole project was to bring together the entire academic community of Saint Joseph's in this rethinking of the college's educational program.

A major motivation behind this college's change in its general education program--a change that went against the general pattern of change in academe in 1968 away from required courses--lies in the fact that a sizeable group of faculty were acutely aware of a contradiction between what they were actually doing in the classroom and what their goals and purposes claimed they were supposed to be doing to impart a liberal education to students. The following excerpt from the 1967-68 Curriculum Revision Committee says it very well (and I'll not change the sexist tone of the pronouns so that the "age" of the document will not be forgotten):

> Finally, and perhaps most important, these courses (in the former distributional general education program) are usually taught by a specialist in the area in which the course is given. Nowhere does the student get, except incidentally from a few very exceptional teachers, a model of the liberally educated and concerned man in his teacher. We want the students to be liberally educated, and we confront them with a battery of specialists each operating in the isolated compartment of his own specialty. It is as though the liberally educated man had no incarnation. Somewhere along the line of general education the student should be able to experience educated men dealing with the problems educated men are supposed to be able to handle. He must learn that, although his teachers are indeed specialists in one field, they are interested and competent in the major fields of human concern, that they are in fact embodiments of what

> the College wants and expects him to be. He must learn by direct experience that liberally educated people can read and discourse with intelligence and pleasure in a wide variety of subjects and topics; and he should experience first-hand what this indefinable quality of the liberally educated and humane mind is. He must see that different individuals coming at a subject from different special backgrounds can bring to a variety of topics a variety of methods, insights and implications, and can communicate with each other.

It was to remedy the defect diagnosed in the first part of that statement, and to work toward the ideal in the second part of it, that the faculty of Saint Joseph's adopted its new general education Core. But the process of change was, in some ways, a flagrant contradiction of the current management-by-objective "dogma" in that we did not sit down and draft detailed goals, objectives, activities, milestones, and time lines. Instead, we lobbied and argued and discussed and achieved solid consensus on just two rather general points: We definitely wanted a common academic experience for all of the students and for as many of the faculty as possible, and we would shift from the distributional model of general education to a thoroughly interdisciplinary and integrative one. That approach worked rather well for us, because the current list of objectives for Core enjoys practically unanimous faculty support, for these objectives have emerged out of our doing of Core from 1969 through 1976. "Primum vivere, deinde philosophare"--"Let your theories grow out of your experience"--is still good advice.

But that's not the whole picture. There were two main reasons this approach worked for us. First, we were able to borrow tested structures from Florida Presbyterian College (now Eckerd College) and simply "fine tune" them to fit our faculty, our students, and our mission. And second, once the structures of the new program were set, the Curriculum Revision Committee did a masterful job with feasibility studies. When it came to the final vote of the Faculty Assembly, everyone was very well informed on what would happen to schedules, teaching loads, departmental courses, and free time if the Core Curriculum were adopted. The vote was 3-to-1 in favor of Core.

Saint Joseph's College adopted the Core Program because it was seen to be a better way to achieve the goals and purposes of the institution, a Catholic liberal arts college, than the more traditional approach to general education. Core is integrative, rather than distributive, in its structure. Core gives the entire student body, and as many members of the faculty as possible, a common experience in reflecting on humanity, its situation, civilization, and culture, its achievements and problems, its meaning and purpose.

The switch to Core demanded radical changes in schedules, in departmental offerings, in course assignments, and in many other long-held policies and ideas. But what was asserted most emphatically in the change-over was that the institutional commitment to Core expressed the judgement of the whole Saint Joseph's College community that general education is at least as important as the student's major. The structural reminder of

of this commitment is the central role which the Core Program fills in the college's course offerings throughout all four years of the normal bachelor's program.

In order to offset the trend toward hyper-specialization or vocationalization in most of American higher education, Core is strongly generalist and humanistic. It emphasizes the project of becoming a "self worth being", of leading a genuinely human existence, as the basic issue of liberal education. Though the content of each semester of Core varies, the program maintains an overall common and constant concern for human values, a concern which either is carried over from Core into other courses by both students and faculty or reinforces the humanistic perspectives already present in those courses.

Finally, any number of more specifically philosophical positions are implied in either the interdisciplinary or the personalist commitments of the Core Program. Core stands against the depersonalization that is the bent of the reductionist type of thinking of so many contemporary intellectuals. The program maintains an openness to insights into human nature and the human situation that come from a whole range of academic disciplines and methods. No method which can shed light on human meanings and values is theorized out of existence or into nonsense on an apriori basis. The traditional approach of the liberal arts is broadened to welcome the fruits of the studies of modern psychology, sociology, and other human sciences. But what Core strives to do is to inform with a common purpose the whole mass of conflicting interests spawned by the hyper-specialized curricula of the mainstream of contemporary higher education.

III. THE CORE CURRICULUM, 1982

A. Selection of Content

The Core Program replaces a 54-credit, mainly lower level and distributive approach to general education with a 45-credit, integrative and interdisciplinary set of semester programs very evenly spread out over the four years of college education. In place of a required number of courses form several separage departments, Core involves a 6-credit interdisciplinary course in all but the last of the eight semesters usually taken by the student.

The following table shows the simple structure and rhythm of the Core program:

Freshmen: Core 1 -- The Contemporary World (6 credits)
Core 2 -- The Roots of Western Civilization (6 credits)

Sophomores: Core 3 -- The Christian Impact on Western Civilization (6 credits)
Core 4 -- The Modern World (6 credits)

Juniors: Cores 5 & 6 -- Man in the Universe (2 X 3 credits)
Cores 7 & 8 -- Non-Western Studies (2 X 3 credits)

Seniors: Core 9 -- Toward a Christian Humanism (6 credits)
Core 10 -- Christianity & the Human Situation (3 credits)

The focus of the ten successive segments of Core, shows a progression from a centering on the self, to a broader focus on western civilization, to an even broader global and cosmic perspective in the junior and senior years. The content of the Cores and the invitiation to value commitment do significantly enlarge and deepen as the student goes from freshman to senior year. In Core 1, the focus is quite clearly the Self in 20th Century America; Cores 2 through 4 broaden that perspective to include the origins, development, and recent condition of The West; with the junior year of Core students are invited to cope with the concepts of Cosmos and Spaceship Earth; and in Cores 9 and 10 questions of ultimate meaning and deepest commitment are treated, the Alpha and Omega of human existence and our Ultimate Concerns. A symbol for this broadening of awareness is the "opening wedge" diagram, shown below.

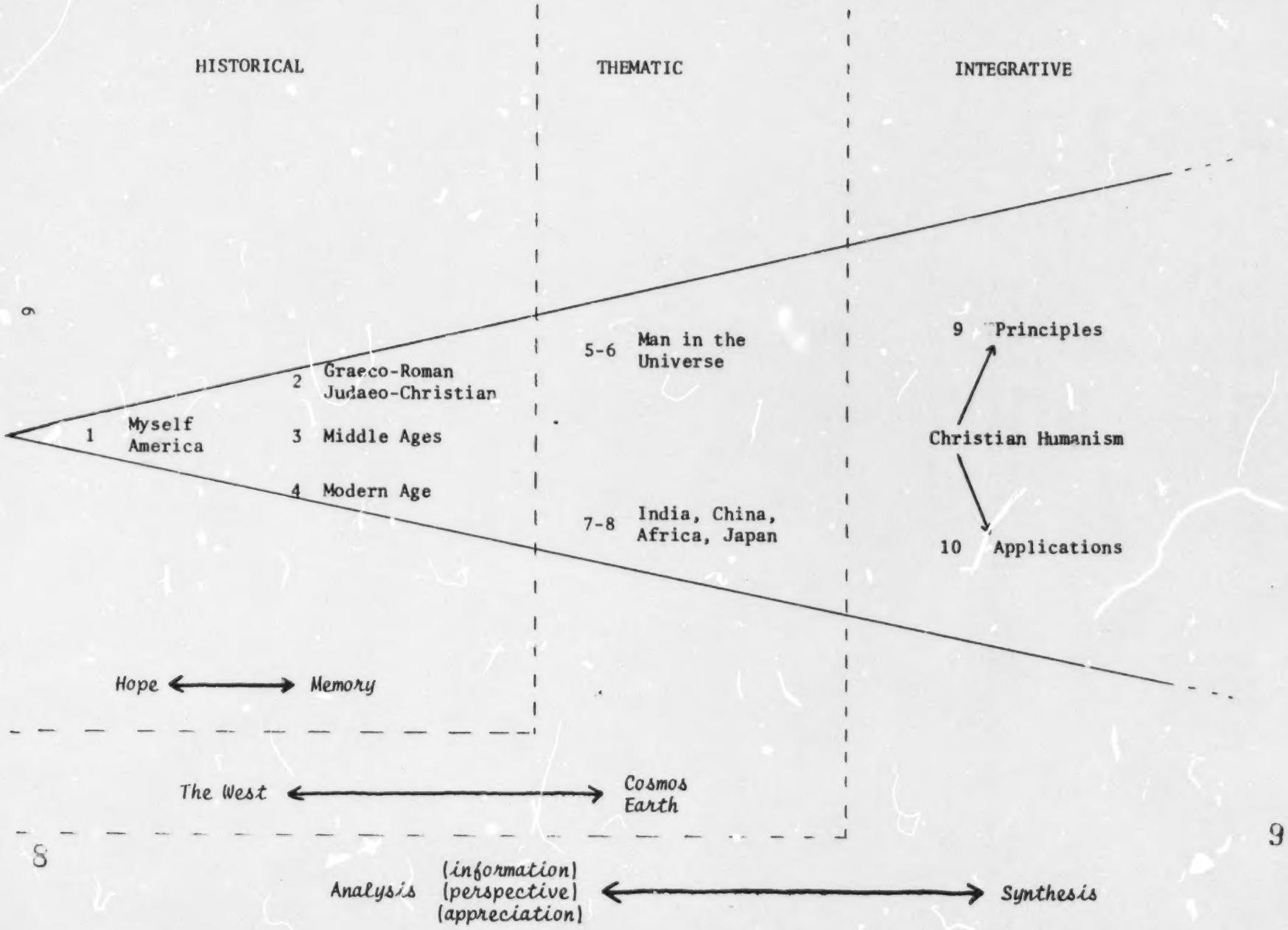
Another way to discover what general education means at Saint Joseph's is to find out how the faculty actually work within the structures just described. Since the content of each semester of Core is a consensus statement worked out by all the faculty assigned to that particular Core, the agreed-upon content provides insight into institutional, rather than individual, concepts of liberal education. The following five points emerge as content objectives in a brief overview of what the faculty cover in the ten segments of Core.

1) Self-knowledge (Core 1 -- 6 credit hours)

The Core 1 faculty aims at helping students answer the question: "Who am I as a man or woman of twentieth-century America?" Literature, sociology and psychology are probably the dominant disciplines, with important contributions from history, religion, the arts and economics. Core 1 starts with World War I, in order to try to get students to see how their own worldview has been shaped by their grandparents and parents; we have all been through a process of "socialization", and an important dimension of liberal education would be to become aware of that process as it has operated in one's life. From that point on, an attempt can be made to begin to work out one's own identity, freely and creatively, as a person "situated" in this nation, in one sex, in one racial group, and in a particular economic class.

2) History (Cores 2, 3, 4 -- 18 credit hours)

The faculty obviously judges that keeping in touch with the cultural heritage of Western Civilization is a very important part of liberal education. Fully 40% of the Core Curriculum is dedicated to tracing the roots of our ideas, values and institutions in the historical development of the West from Judaeo-Christian and Graeco-Roman origins, through the Middle Ages, and into the stormy Age of Revolutions of the Modern Age. The interaction in the faculty planning groups seems to guarantee that the organization of each of the three semesters, though centered on an historical-chronological ordering of materials, remains interdisciplinary.


HISTORICAL
THEMATIC
INTEGRATIVE
1 Myself
America
2 Graeco-Roman
Judaeo-Christian
3 Middle Ages
4 Modern Age
5-6 Man in the
Universe
7-8 India, China,
Africa, Japan
9 Principles
Christian Humanism
10 Applications
Hope
Memory
The West
Cosmos
Earth
Analysis
(information)
(perspective)
(appreciation)
Synthesis

3) Science (Cores 5 & 6 -- 6 credit hours)

The inclusion of a science component in the Core Curriculum was never really in doubt. The classical seven liberal arts included science, Cardinal Newman insisted on science being part of a liberal education, so it was an influential component in our classical and Catholic traditions. Thus, it appeared "obvious" that a program which had as its central theme the human person and the human situation would have to pay serious attention to "The Story of Man" as told by science and would have to mine all the rich contributions which the sciences can make to building the human world. The line-up of topics for the two semesters of Core Science follows an evolutionary theme, taking the successive levels of cosmic, biological and cultural evolution as a convenient manner of organizing topics for the program.

4) Crosscultural Studies (Cores 7 & 8 -- 6 credit hours)

If Core Science works to situate the human phenomenon in the vast context of cosmos and biosphere, the challenge faced by "Non-Western Core" is every bit as difficult (even though its domain is limited to our "local planet"). Our students come to us with high levels of ethnocentrism and "America First" attitudes. The development of global awareness is a tough job, but the Core faculty is unanimous in its support for this dimension to our program. The program spends a half-semester each trying to get to know the peoples of India, China, Africa and Japan---their history, their religion and philosophy and art, their way of defining what it means to be human. The practical attitude that "we are all in this together" is an important outcome of the program, but the more liberal outcome might be the informed and even critical realization that the "human" is to be more broadly conceived than the "Western". Over the years, the program itself exhibits in its very content and approach a process of development from fascination with the exotic and the different, to a concern for current political and economic events, to a search for deep similarities and complementarities (the "human" as it can be defined and conceived in truly global terms).

5) Synthesis (Cores 9 & 10 -- 9 credit hours)

Finally, the closing 20% of the Core Curriculum is given over to explicit efforts to tie together everything that was covered in the first three years of Core and even to set that in some kind of a connected way with what has occurred in the student's major. The unifying theme is that of "Christian Humanism", but to emphasize that it is up to the student to do the synthesizing, the faculty chose to call Core 9 "Toward a Christian Humanism". The fact that this group of faculty probably changes more readings and more lectures per year than any other testifies that Core 9 is genuinely pluralistic (not monolithic) in its conduct, and that the faculty really means to work with students to help them work out a personal synthesis of what it means to be human and Christian in this world of ours. Philosophy and theology, as synthesizing disciplines by their very

nature (epistemologically, that is), probably play the dominant roles, but many other disciplines are worked into the program; a "synthesis", obviously, has to synthesize something. This synthesis is theoretical or on the level of principle, but also practical, affective, or on the level of values. Having been exposed to a wide panorama of alternative historical and cultural ways of being human, the student is in a position to make value commitments that are enlightened, personal and systematic. The Core 10 seminars then try to take at least a partial step from the largely theoretical level of academic discussions in the direction of the policy-making activity of corporations, political units, or just groups of people who have authority and responsibility over some sphere of human activity.

B. *Current Objectives for Core*

We now have a set of objectives that are clear, comprehensive, specific, congruent with what we do--and that make us "respectable" in management circles. Since, as stated before, these objectives grew out of our doing of Core for seven or so years, there is a high level of faculty consensus on and commitment to these six objectives. I think they do state very well both what our structures of general education can accomplish and what we want to accomplish in the Core curriculum.

1) To develop cognitive and communication <u>skills</u>.

The Core faculty has accepted a major responsibility for the development of basic skills. Right now, there are some interesting and exciting and imaginative plans being worked out to finish putting into effect an eight-semester program of skills development that is <u>comprehensive</u> (treats all that should be covered),

<u>developmental</u> (in a pedagogically appropriate order),

<u>hylomorphic</u> (when the skill or "form" fits content),

<u>integrated</u> (treats thinking, listening-speaking, and reading-writing skills together),

and <u>creative</u> (incorporates more challenging assignments for superior students).

This approach has the great advantage of being a powerful remedy for "recidivism", the propensity of students to fall back into the same old errors and bad habits the semester after their speech and composition courses are over; what we have are as many faculty as possible, and for as long as possible, involved in working at student skills development. This approach also avoids artificial separation between form and content, as well as between one skill and the others.

2) To build a community of seekers after truth.

The original objective of setting up a common academic experience for all students has, of course, been achieved by requiring the 45 hours of Core of each and every student at the College. The involvement of the faculty has reached a level of 87%, with 60% of the full-time faculty teaching in Core for some part of their workload and another 27% coming in from time to time to give a lecture in Core on some point of expertise. The community dimension shows up among students in that there are always books, lectures, ideas and issues that our students have in common, no matter what their individual majors might be. Conversations of an "academic" nature do occur in the residence halls and in the dining room. There is also a slightly different relationship that grows up between faculty and students in the Core discussion groups, on the one hand simply because of the nature of the discussion approach to content and the implied active role of the learner, on the other hand because faculty often have to adopt the posture of a "co-learner" or a "master learner" when the topic comes from outside their specialty.

3) To expand awareness to the many dimensions of reality.

Quite a few of the faculty are persuaded of the model of person that comes out of contemporary existential phenomenology. Human consciousness is "intentionality", a dynamic going out of self toward world, others, God. One of the objectives of Core is to strive to make the student's undergraduate experience one in which as many doors are opened as possible for him or her. It's the opening wedge symbol that was presented a few pages back. It seems important to us, as far as liberal education is concerned, to open students up to the full range of human endeavor, to as broad a sample of human achievements and challenges as possible; to be "catholic" as well as Catholic. This would be Core's constant interaction with and challenge to the specialization that occurs in the major.

4) To cultivate the integrative habit of mind.

These words are taken directly from Cardinal Newman, and they formulate the requirement that liberal education impart a "connected view" of things. To venture once again into the domain of phenomenology, we endorse a whole range of intentionalities as valid. We recognize that the autonomy of each discipline inevitably brings with it some greater or lesser degree of limitation. Therefore, no discipline or department is superfluous, none invalid, and none by itself sufficient. The very structuring of the ten segments of Core pays hommage not only to an interdisicplinary approach but also to the task of trying to connect things up with one another. Whether in seeking information or accosting specific problems, we would like to see our graduates (and our faculty first!) have a fine sense of the complexity of issues, of the value of the points

of view from several relevant disciplines, and have well enough developed interdisciplinary skills to pull it off! Since the "real world" doesn't respect many (any?) of the barriers that we draw between departments in academe, this attitude would seem to be quite the opposite of an "ivory tower" one.

5) To evoke formulation of, enthusiasm for, and commitment to values.

Liberal education, if it is not to be purely cerebral, if it is to try to be an education of the whole person, must involve development of students' values. This would represent a logical follow-up to the preceding objective, in that it is integration of heart and head, of practice and theory. Another important point of pedagogy (cf. Piaget) that the opening wedge diagram also symbolizes, in addition to a broadening of awareness, is an increasingly challenging invitation to decenter one's attention from the self and to enlarge it to encompass all of humanity and even the cosmos. The synthesizing efforts in the senior year of Core include generalizing and systematizing one's values (cf. Bloom's taxonomy).

6) To witness to specific Christian values.

The U. S. Constitution recognizes that institutions, as well as individuals, have the right to a point of view. Phenomenology (last reference!) asserts that no one has a perspectiveless opening to reality. We openly admit that this academic community plants itself squarely within the circle of believers who call themselves Catholic Christians and we begin our search for truth from a place within the Judaeo-Christian traditions. If we are open and frank and conscious of this perspective, there are good chances that we will overcome whatever restrictive biases there may be to it. But the transcending of bias would seem to require that perspective or "point of view" be recognized to begin with.

C. *Structural Specifics*

The mechanics of the Core program are structured in such a way as to respect both the interdisciplinary and the personalist dimensions of Core. The majority of the 6-credit segments of Core involves four contact-hours per week: two hour-long lectures in the College Auditorium (at which an entire freshman, sophomore, junior or senior class is in attendance), and two hour-long discussions in a group of about 18 students and one professor. A third discussion hour per week has recently been added in the freshman year, for the purpose of giving more attention to the development of student study skills. The allocation of six credits for four contact hours on the other levels of Core is more than adequately justified by analogy to the concept of "independent" or "directed study", in view of the very large

amount of reading and writing assigned in the program. And though the preceding comment might seem to emphasize individual student work, it is generally in the discussion sessions that the readings, the lectures and the student's own reflections all come to a focus.

The roles of a faculty member in the two scheduled parts of Core are quite different. As a lecturer in the Auditorium meetings, the professor performs as an expert in commenting on a reading assignment or a related topic in a scholarly yet pedagogically appropriate fashion. In the discussion situation, however, the professor often has to assume the position of a co-learner, since the topic under discussion may well come out of a field of study which is not his or her own area of specialization. The term "co-learner" has given some problems over the years. It does not imply "equality of ignorance"--the professor would be a much more analytic, critical and mature "learner"--but it does rule out any "dispenser/receiver" relationship in favor of a more collaborative one between professor and students. The excitingly different types of faculty-to-faculty and student-to-faculty relationships which this structure demands and favors have radically revitalized the academic community of Saint Joseph's College.

IV. FACULTY AND CURRICULUM DEVELOPMENT

Although the College did have a grant from the Office of Education to fund the work of the original Curriculum Revision Committee, there were no grants sought to fund the implementation (1969 on) phase of the new Core program. The first years, therefore, were exercises in "learning by doing"---frustrating and stress-full, to be sure, but also exciting and stimulating. All through the years of operation of Core, the program has involved ongoing revision of its segments (different books, topics, lectures, etc.) and even some major shifting of its emphasis or its objectives. The years since 1969 have been years of constant faculty development, most of it via "on the job" training or in meetings of faculty called to prepare one or the other segment of Core, to discuss and critique a portion of a semester's program, and the like. But there were also collaborative writing projects, academic discussions of major topics and issues, and other symptoms of the growth of intellectual community among the faculty.

From 1976 on, the College was awarded a series of grants from outside sources that gave us the wherewithal to accelerate the process of program and faculty development. The following is a list of the grants received and the types of development activities which they supported:

1) Development of particular segments of Core

Non-Western Core --- An Office of Education grant supported faculty and curriculum development with regard to our studies of India, China, Africa and Japan in Cores 7 and 8.

Core "Science" --- A CAUSE grant from the National Science Foundation permitted us to set up a special laboratory for the use of Core and to introduce experiments into the program of Cores 5 and 6.

2) Developments in the whole Core Curriculum

Lilly Endowment awarded the College two very generous grants, one in general support of Core (1974-1978), the other for development of our skills programs (1980-1982).

Through the Title VI program, we obtained television and computer equipment to use in Core.

Some faculty discussion-leading workshops were funded by the Lafayette Diocesan "Growth" Office and by the Center for the Exploration of Values and Meanings (Indianapolis).

The Metropolitan and Shelby Cullom Davis Foundations funded two summers of faculty workshops on the economic issues related to Core topics.

Three grants were awarded by the National Endowment for the Humanities:

- a consultant grant on the fine arts in Core,
- a project grant to conduct an Institute "On Designing a Core Curriculum" for faculty from other colleges (1979),
- a pilot grant to work at the interdisciplinary skills of Core faculty (1981-82).

3) Assessment of the impact of Core

Saint Joseph's was selected by FIPSE to be a participant in their National Project IV: Examining the Varieties of Liberal Education.

The last grant indicated above gave us the opportunity to do a 17-month study of the impact of the Core Curriculum as students move through the eight semesters of Core from the freshman to the senior year. As a result of all the work under that FIPSE grant, we have some clear ideas and some forceful evidence from both faculty and students about the impact of the program.

V. ASSESSMENT OF PROGRAM QUALITY AND IMPACT

Our FIPSE-funded study of Core involved the use of five different kinds of "hard-data" instruments (the OPI, the CPI, the Defining Issues Test, discussion surveys, and attitudinal surveys), but the funding also made it possible to do intensive interviews of well over one hundred students. Our five interviewers agreed unanimously that students repeatedly mentioned four ways in which the Core Curriculum at Saint Joseph's College had an impact on them which was clearly distinguishable from the impact of their academic major and also from the effects of normal maturation. They were challenged on this by Malcolm

Parlett during long debriefing sessions, but all the evidence the interviewers gathered in the study backs up the following claims:

(1) Self-confidence

This was a common and constantly recurring theme. Core was credited with developing all sorts of skills, but especially speaking and interpersonal ones which seemed closely connected to self-confidence in students' minds. Core took them through some introspection, a testing of a variety of viewpoints, so that students were clearer about their values and more confident about them. "I was forced to look at where I stand and to defend my position." (The self-confidence gain also stands out in the OPI and the CPI data.)

(2) Skills Development

This a most emphatic point -- one of the interviewers said: "They see us doing a whale of a job!" Students give the credit to Core, not to their maturation, and they are clearest about writing, speaking, and reading skills.

Quantity and variety are the key points. Students felt the pressure on them for 4 years, all 8 semesters of Core -- "There was no let-up!" -- and they were glad that they had to write and to speak so much in Core. The broad range of variety of reading, writing, and speaking was important too for gaining transferable skills. They were reading all sorts of different books, writing for different professors (couldn't psych them all out!"), and discussing with different people.

They found that Core graded all the time on grammar and style, as well as content, but papers in the major (if there were any!) weren't graded on the language skills. Far from this being an inhibition for them, they found assignments in Core to be freer, more imaginative.

(3) Awareness

The content of Core is different from that in the majors, and students admitted to a broadening of their horizons: "I detected development in myself." Three segments of Core got very frequent mention. Non-Western Core was credited with making students aware of their own ethnocentrism and stereotypes, leading to appreciation of other cultures. Core 1 awakened them to the real meaning and presence of racism, sexism and poverty. And many students claimed to have "really got my head together" through the integrative work of Core 9.

Other mention, though not as frequently, was made of the Bible readings in Cores 2 and 3 leading to an entirely different view of the Scriptures and maybe of religion in general. And some were very much impressed with the evolutionary schema in Core Science and were much more aware of the situation of the human phenomenon in time. Non-Western Core and Core Science seem to reinforce one another very powerfully in making students intensely award of current challenges facing Spaceship Earth.

(4) Core and the Major

A final theme which the interviewers discovered as another thread running through many of the interviews was the different relationships between teacher, students and knowledge in Core as compared to their major. Students felt that this broadened them and helped them develop into more than just an accountant or a biologist or a mathematician.

In the major, they saw themselves as acquiring one point of view, a single language and being affiliated with a specialist subculture. Core, on the other hand, involved many point of view, many languages, and took the whole human community for its "territory." Issues treated in the context of many alternatives seemed to be the dominant atmosphere in Core, whereas majors were seen as more fact oriented and concerned to distinguish right from wrong answers all the time. This led to the above mentioned (#2) contrast between the subject matter of the major as "cut and dry" and the free and more imaginative context of Core.

Another important and credibility-enhancing source of information on the quality and the impact of Core comes from the reports of our outside evaluators for the FIPSE project: two visits from teams from the Center for the Study of Higher Education at the University of Michigan, and two visits by Malcolm Parlett of the Higher Education Study Group at the Education Development Center (Newton, Mass.). Three excerpts from these reports will give a good overall view "from the outside" on our Core Curriculum.

What has turned up --- not surprisingly at all! --- is that teaching in Core is a continuing immersion in a faculty development program. Malcolm has an excellent summary of all the things he heard from faculty:

> It seemed obvious to me that faculty members got a lot out of taking part in Core. They are personally stimulated; they find it interesting in an intellectual way; they report, in casual conversations, that they have learned this or that in Core. I think one finds here, then, another function that Core performs: it provides a form of faculty development for professors and instructors. They are encouraged to think in interdisciplinary terms; to read books outside their own subject; to realize the limitations of their own disciplinary perspective; to give authoritative lectures within their own subject area; to teach in front of colleagues; and to collaborate with their peers in talking through, and worrying over, the overall structure of each Core segment. In collaborating together, and dealing with each other over issues of substantive business, I suspect that they get to know each other well and that there are myriad small benefits for the community as a whole. In many college settings, each teacher operates in what can appear as a desirable personal fiefdom but which often feels like a prison.

Most Core faculty would find Malcolm's second last sentence far too weak. We have 60% of our faculty with some part of their teaching load in Core, and another 27% participate in the program by giving occasional lectures on

topics of their special expertise. The revitalizing influence of the Core program on faculty careers was perceived by the first site visit team from Michigan.

> There is no doubt that Core is a remarkable program which has had a profound impact on St. Joseph's College. There are about 700 colleges around the country with no more selectivity of students and no higher faculty credentials than St. Joseph's. However, no other college has a program like Core. One factor in Core's success appears to be the strong leadership Core has enjoyed since its origins. There have been a number of individuals who were willing to be the poineers, to take the risks, and further, have been willing to do the work necessary to make the dreams become realities. Core has been blessed with outstanding leadership, both for the program as a whole and in the development and implementation in individual sections.
>
> In addition to having stong leadership, Core has succeeded in involving a high percentage of faculty who are very committed to Core. Faculty commitment seems to be fostered and enhanced by the strong administrative support which the Core program experiences. The extent to which faculty have invested themselves, both professionally and personally, is extremely impressive.
>
> The impact of Core on the faculty who have participate is readily perceived by the St. Joseph's campus. The faculty are an alive and learning group of people. They are learning new things, and seeing new interrelationships of knowledge. They are changing in their behavior and attitudes as faculty members. Perhaps the unique impact of Core is demonstrated by the openness and elcquence with which they speak about how they are changing.

The development of the Core Curriculum into the intellectual center of the College was not achieved overnight. Back in 1970-72, the faculty consensus was very close to: "Core is too ambitious for this faculty!" By dint of hard and creative work on the part of the faculty who believed in and were committed to this new but demanding style of general education this debilitating view was turned into the upbeat and daring stance --- "Core challenges us; it keeps us sharp!" --- that the second site visit report confirms:

> One of the major points for us to keep in mind is the vocational focus of St. Joseph's student body, a phenomenon that has been characteristic of the college for a number of years. Before the current boom in commerce and business, engineering students were prevalent on campus. One of the motives in adopting Core was to promote more interaction between the general and vocational aspects of education at St. Joseph's. You appear to have successfully accomplished this goal. Furthermore, our second site visit has confirmed what was learned in the first: There is extensive agreement on the value and centrality of Core in the St. Joseph's community. Core provides a base from which St. Joseph's can react

to vocational trends. This is not to imply, however, that Core is or should be a static foundation. Indeed, both our site visit teams were impressed with the ongoing and well reasoned efforts to adapt Core to the needs of the college. An openness to change, a commitment to meet certain needs of the college, and a continuing reference to the program's conceptual coherence are the components that have made and will keep Core at the center of the St. Joseph's Community.

The most impressive things about the FIPSE study as a whole are how positive the results turned out to be -- Core is a required 45-hour program, after all -- and how convergent the results of the different methods of investigation were. Malcolm Parlett insisted that this convergence of the data is the best evidence to be had that the program has a strong, emphatic influence on students. If Core were having only a "ho-hum" type of influence, then the results from the various sources would be conflicting and divergent.

VI. LESSONS WE'VE LEARNED

On the basis of FIPSE's National Project IV assessment of Core, and from all the other evaluation we've done in the last twelve years, we think that we have the data and the arguments to back up the following four points.

1) General education involves much more than skills development and much more than a series of introductions to everything.

We have succeeded in blending the vocational and instrumental goals of college education with liberal education. Students are most explicit and emphatic in their opinion that the quantity and the variety of assignments in Core do promote skills development. Our efforts at development of thinking, listening-speaking, and reading-writing skills are long-term (eight semesters) and non-artificial (skills are focussed on when appropriate to content). In similar fashion, the methodology of a particular discipline is attended to when that specific intentionality has something to contribute to the task at hand.

2) Graduate education doesn't have to be the model for undergraduate education, and that entails that general education can be interdisciplinary and integrative without ceasing to be higher education.

We have succeeded in blending specialization (the major) with liberal education (Core). The overall undergraduate experience at Saint Joseph's College is based on an epistemology which is significantly different from the culturally predominant view of the pursuit of knowledge. If this epistemology is valid, then our Core Curriculum is first-rate intellectual endeavor, albeit of a different mode from that in graduate school. Our claim is that this interdisciplinary and integrative approach to learning is more realistic (less artificial) than a narrowly specialized approach. One of our prime objectives in Core is to "cultivate the integrative habit of mind", and students both perceive this and tell us that it works. Core has a "different" and even a "more useful" (broader, more imaginative, subjective as well as objective, etc.) cognitive style than the major.

3) General education pursues not only breadth but also depth in its own distinctive objectives.

Once general education, and perhaps even all of undergraduate education, has declared its independence of the graduate school model of the pursuit of knowledge, it can formulate its own autonomous set of objectives. Even then, it is often said that general education must sacrifice depth in order to gain breadth. Our experience, however, tends to refute that glib and facile identification of "deep" with "narrow" and "broad" with "shallow". If you consider for a moment that what passes for "deep" in a lot of specialized disciplines is nothing more than exceedingly more detailed bits of information about ever narrowing perimeters of inquiry, then "deep" doesn't have the connotation of bring so virtuous and precious. If, however, we grant a Core Curriculum a distinctive set of objectives, and if among those objectives we find the pursuit of insights (Aristotle's "architectonic principles") into the essentials of human existence---historically, globally, metaphysically---then such a program pursues both depth and breadth! What it pursues are insights into the very heart of what it means to be human, insights which therefore apply to <u>all</u> facets of human life and to the position of the human phenomenon in the universe. Why can't "broad" also be "deep"? But integration or coherence in the curriculum is, I think, the key to joining together those two terms.

4) General education can be intellectually and personally challenging and thus promote growth for both faculty and students.

John Dewey is supposed to have said that "there is one kind of co-education that everyone believes in---that of teacher and student." This applies to one of the great benefits of the structures of our Core Curriculum: since faculty often have to lead discussions on materials which come from outside their own specialty, they are quite frequently put in the role of a co-learner, although a more mature one, with their students. For the most part, faculty at Saint Joseph's are enthusiastic about this. They find that they acquire a new slant on their own discipline, they change the way they teach, and they even learn new things---in general they say that "Core keeps us sharp!" Growth is also perceived by students, and seniors are clearly able to distinguish between the impact of Core on them and that of their major or that of normal maturation. Skills development, self-confidence, expanding of awareness, and simply being a broadly educated person are the dimensions of growth which they attribute to Core.

The second half of this booklet will complement the fairly general -- and fairly long! -- description given here with detailed and concrete specification of the content of each of the segments of Core in terms of Auditorium presentations and assigned readings. Much additional documentation is available on the Core program at Saint Joseph's, and any of the faculty listed in this booklet will be glad to respond to requests for further information.

The following pages contain detailed information of the content of the various semester segments of the Core Curriculum in terms of readings and auditorium presentations.

For more detailed information on individual segments of Core, the names of the Directors of these segments are listed below:

Core 1 -- "The Contemporary World"
Dr. William Downard (History)

Core 2 -- "The Roots of Western Civilization"
Fr. Dominic Gerlach (History)

Core 3 -- "The Christian Impact on Western Civilization"
Fr. Ambrose Heiman (Philosophy)

Core 4 -- "The Modern World"
Dr. John Egan (Music)

Cores 5 & 6 -- "Man in the Universe"
Dr. Andrew Mehall (Biology)

Cores 7 & 8 -- "Non-Western Studies"
Dr. J. Phillip Posey (History)

Core 9 -- "Toward a Christian Humanism"
Dr. H.D. Kreilkamp (Philosophy)

Core 10 -- "Christianity & the Human Situation"
Fr. William Kramer (Chemistry)

All that is needed by way of address is the name of the Core Director and the following:

Saint Joseph's College

Rensselaer, Indiana 47978

AUDITORIUM PRESENTATIONS (T, TH 9:00)

1) THE AMERICAN DREAM DEFINED

Aug. 25 -- "Introduction to Core 1" -- Dr. Downard & Dr. Kerlin
Aug. 27 -- "The American Dream and Coming of Age in America" -- Panel
Sept. 1 -- "World War I and theEnd of American Innocence" -- Dr. Downard
Sept. 3 -- "Bolshevism and Communism" -- Dr. Osterfeld

2) THE AMERICAN DREAM: FULFILLMENT AND DISILLUSIONMENT

Sept. 8 -- "America in the 1920's" -- Panel
Sept. 10 -- "Reading Great Gatsby and Grapes of Wrath" -- Mr. Dehn
Sept. 15 -- "Great Gatsby and the American Dream" -- Dr. Kerlin
Sept. 17 -- "Social Aspects of the Depression" -- Sr. Catherine Fay, and film on "FDR and the New Deal"
Sept. 22 -- "The Economics of the Depression" -- Dr. Schenk
Sept. 24 -- "20th Century Trends in Art and the Great Depression Era" -- Dr. Osterfeld

3) THE AMERICAN DREAM: EXTERNAL CHALLENGE AND INTERNAL RESPONSE

Sept. 29-- "The Twisted Cross" -- film
Oct. 1 -- "The Cold War" -- Dr. Downard
Oct. 6 -- "The Second Red Scare" -- Dr. Osterfeld
Oct. 8 -- "The Silent Generation" -- Fr. Garlach
Oct. 13 -- "20th Century Trends in Music " -- Fr. Verdi
Oct. 15 -- "Popular Music, 1950's" -- Fr. Onofrey
Oct. 20 -- "Reading Rabbit Run" -- Dr. Kerlin
Oct. 22 -- "Harry Angstrom: Saint or Sinner?" -- Mr. Gröppe & Dr. Robinson

4) THE DREAM UNDER ATTACK

Oct. 27 -- "The 1960's: A Decade of Revolution" -- Dr. Shirley
Oct. 29 -- "Civil Rights and Civil Disobedience" -- Dr. Nichols
Nov. 3 -- "Racism and The Fire Next Time" -- Dr. Kerlin
Nov. 5 -- "The Psychology of Poverty" -- Dr. Kenny
Nov. 10 -- "The Economics of Poverty" -- Dr. Schenk
Nov. 12 -- "Masculine and Feminine Roles" -- Dr. Shirley
Nov. 17 -- "Roles of Women" -- Dr. Sniezek
Nov. 19 -- "Vietnam: The Decline of Colonialism" -- Dr. Downard & Mr. Dehn

5) LOOKING OUT FOR NUMBER 1?

Dec. 1 -- "Alternative Family Lifestyles" -- Dr. Acheson
Dec. 3 -- "The Individual and Social Institutions: The 1970's Context" -- Dr. Nichols
Dec. 8 -- "Views of the Future: Where do we go from here?" -- Mr. Berger
Dec. 10 -- "America -- The More Abundant Life?" -- film

READINGS

Books

Edward P.J. Corbett, The Little Rhetoric and Handbook
Thomas Greer, A Brief History of Western Man
F. Scott Fitzgerald, The Great Gatsby
John Steinbeck, The Grapes of Wrath
Victor Frankl, Man's Search for Meaning
Eric Goldman, The Crucial Decade--And After, 1945-60
John Updike, Rabbit Run
James Baldwin, The Fire Next Time
Joseph T. Howell, Hard Living on Clay Street
B. F. Skinner, Walden II
George F. Herring, "Vietnam: An American Ordeal" (Forum Press article)

Syllabus

Willa Cather, "Neighbour Rosicky"
Matthew Arnold, "Dover Beach"
E. A. Robinson, "Miniver Cheevy"
Robert Murray, "The Twenties"
Warren Farrell, "Super Bowl"
Betty Friedan, "Up from the Kitchen Floor"
Seymour Hersh, "My Lai"
Alvin Toffler, "Super-Struggle"

CORE 2 - THE ROOTS OF WESTERN CIVILIZATION

SEM. 2, 1981-82

AUDITORIUM PRESENTATIONS (T, TH 9:00)

READINGS

1) THE WORLD OF THE HEBREWS

Jan. 5	"The Birth of Civilization in the Middle East"--Mr. Allen Berger	Greer, *A Brief History of Western Man*
Jan. 7	"Egyptian Pyramids: Symbol of Human Achievement"--Fr. Gerlach	
Jan. 12	"Understanding the Epic"--Mr. Dehn	*Gilgamesh*
Jan. 14	"Gilgamesh and the First Eleven Chapters of Genesis"--Fr. A. Heiman	*Bible Key*
Jan. 19	"How the Bible Came to Be"--Fr. Matichek	*Bible Key*
Jan. 21	"People of the Covenant"--Fr. Froelich	
Jan. 26	"The Kingdom under David and Solomon"--Fr. Froelich	*Bible Key*
Jan. 28	"The Prophet Jeremiah"--Dr. Shirley	
Feb. 2	"Wisdom Literature"--Fr. Matichek	*Bible Key*
Feb. 4	"Hebrew Wisdom"--Fr. Bierberg	

2) THE WORLD OF THE GREEKS

Feb. 9	"Judaism"--Rabbi Edelheit	Greer
Feb. 11	"Greek Religion"--Fr. Ambrose Heiman	Homer, *Iliad*
Feb. 16	"Greek Art"--Fr. L. Heiman	*Agamemnon*
Feb. 18	"Greek Dramatic Production"--Dr. Garrity	*Oedipus Rex*
Feb. 23	"Selections from Greek Plays Performed by Columbian Players"--Bro. Mignery	*Antigone*
Feb. 25	"Greek Drama as Literature"--Dr. Garrity	*The Birds*
Mar. 2	"Introduction to Plato"--Fr. A. Heiman	Plato, *Republic*
Mar. 4	"Mind and Body in Plato"--Dr. Garrity	
Mar. 16	"Education in Plato"--Dr. Acheson	Plato, *Republic*
Mar. 18	"The State in Plato"--Dr. Osterfeld	
Mar. 23	"Concept of Justice in Aristotle"--Mr. Brinley	Aristotle, *Nichomachean Ethics*
Mar. 25	"Friendship: From Aristotle to Thomas Aquinas"--Dr. Nichols	
Mar. 30	"Aristotle's Physics"--Dr. Nichols	Aristotle, *Physics*
Apr. 1	"Hellenism"--Dr. Kreilkamp	Epictetus, *The Enchiridion*

3) THE WORLD OF THE ROMANS

Apr. 6	"Rome: Polis to Empire"--Fr. Gerlach	Greer
Apr. 8	"Roman Art"--Mrs. Egan	
Apr. 13	"Plautus and the Roman Stage"--Mr. Groppe	Plautus, *The Brothers Menaechmus*
Apr. 15	"Roman Oratory"--Dr. Cappuccilli	Cicero, *First Oration Against Catiline*
Apr. 20	"Roman Religion"--Fr. Robbins	Juvenal, *Four Satires*
Apr. 22	"The People of Rome"--Fr. Gerlach	

CORE 3 - THE CHRISTIAN IMPACT ON WESTERN CIVILIZATION
SEM. 1, 1981-82

AUDITORIUM PRESENTATIONS (T, TH 10:00)

1) THE RISE AND SPREAD OF CHRISTIANITY

Aug. 25 -- "Jesus and the Gospel Message" -- Fr. A. Heiman
Aug. 27 -- "Jesus and his Contemporaries" -- Fr. Wyen
Sept. 1 --"The First Christian Churches" --
Sept. 3 -- "The Spirit of Christ" -- Fr. Bierberg
Sept. 8 -- "What is a Christian?" --
Sept. 10 -- "Christian Eschatology" --
Sept. 15 -- "The Early Christians and the Roman Empire" -- Fr. Gerlach
Sept. 17 -- "The Literature of the Early Christians" -- Dr. Kreilkamp
Sept. 22 -- "Augustine (354-430)" -- M. Muggeridge, film
Sept. 24 -- "Augustine and non-Christian Thought" -- Dr. Garrity

2) THE MIDDLE AGES

Sept. 29 -- "How Graeco-Roman Culture was Preserved in the West" -- Mr. Hoover
Oct. 1 -- "Al Andalus" -- film
Oct. 6 -- "The Revival of Learning" -- Fr. A. Heiman
Oct. 8 -- "The Mendicant Orders" -- Fr. Callahan
Oct. 13 -- "Bishop and Prince in the Middle Ages" -- Dr. Kreilkamp
Oct. 15 -- "English Common Law" -- Mr. Hoover
Oct. 20 -- "Thomas Aquinas and his Thought" -- Dr. Garrity
Oct. 22 -- "The Spirit of Thomism" -- Mr. Brinley
Oct. 27 -- "The Natural Law in the Thought of Thomas Aquinas" -- Dr. Nichols
Oct. 29 -- "The Great Thaw" -- Lord Kenneth Clark, film
Nov. 3 -- "The Art of the Middle Ages: Chartres" -- Mrs. Egan
Nov. 5 -- "The Music of the Middle Ages and of the Renaissance" -- Fr. L. Heiman

3) THE RENAISSANCE AND REFORMATION

Nov. 10 -- "Princes and Prelates" -- B. Gasoigne, film
Nov. 12 -- "Leonard da Vinci" -- Dr. Chesak
Nov. 17 -- "The Art of the Renaissance: Michelangelo" -- Mrs. Egan
Nov. 19 -- "The Genius of Thomas More" -- Dr. Kreilkamp
Dec. 1 -- "Luther and his Place in Western Civilization" -- Fr. Kaiser
Dec. 3 -- "The Impact of the Reformation on European Culture" -- Dr. Scheimann
Dec. 8 -- "Shakespeare and His World" -- Fr. Wyen
Dec. 10 -- "Opening to the Modern World" -- Fr. A. Heiman

READINGS

Bible Key, pp. 40-45

Bible Key, pp. 46-50

Bible Key, pp. 50-55

Selections from St. Irenaeus

The Confessions of St. Augustine (Books I-IX)

Monasticism: Savior of Graeco-Roman Civilization

Einhard: The Life of Charlemagne

T. S. Eliot: Murder in the Cathedral

Thomas Aquinas: On the Nature of Man

Thomas Aquinas: On Politics and Law

An Anthology of Medieval Literature

The Autobiography of Benvenuto Cellini

Thomas More: Utopia

Luther, Father of the Reformation

William Shakespeare: King Lear

CORE 4 - THE MODERN WORLD

SEM. 2, 1981-82

AUDITORIUM PRESENTATIONS (T, TH 10:00)

		READINGS
Jan.	5--"Introduction, Transition, and Overview" -- Dr. Nichols	Syllabus, Greer, A Brief History of Western Man
Jan.	7--"Absolutism" -- Fr. Gerlach	Greer
Jan.	12--"The Economic Revolution: Emergence of the Market System" -- Fr. White	Syllabus, Heilbroner
Jan.	14--"The New Economists: Smith, Malthus, and Ricardo" -- Dr. Schenk	Syllabus, Heilbroner
Jan.	19--"The Scientific Revolution: Newton" -- Dr. Nichols	Syllabus, Greer
Jan.	21--"The Poetry of Alexander Pope" -- Fr. Bierberg & Dr. Egan	Syllabus, Greer
Jan.	26--"Baroque Art: Dutch Masters" -- Mrs. Egan	Syllabus
Jan.	28--"Baroque Music" -- Fr. L. Heiman	
Feb.	2--"Development of the Concept of Sovereignty" -- Dr. Osterfeld	Syllabus, Locke, Second Treatise on Gov't.
Feb.	4--"The American Colonial Situation and Early American Political Documents" -- Dr. Downard	U.S. Constitution, Declaration of Indep.
Feb.	9--"The French Revolution and the American Revolution" -- Dr. Downard	Greer
Feb.	11--"Post-Revolutionary Thought" -- Dr. Osterfeld	Syllabus
Feb.	16--"American Anarchism" -- Dr. Osterfeld	Syllabus
Feb.	18--"Christianity in 18th & 19th Century America" -- Mrs. Egan & Fr. Matichek	
Feb.	23--"Classical and Romantic Art" -- Mrs. Egan	Greer
Feb.	25--"Classical and Romantic Music" -- Fr. Stang	Greer
Mar.	2--"Religion and Romanticism in William Blake" -- Fr. Froelich & Dr. Egan	Syllabus
Mar.	4--"John Stuart Mill on Women" -- Prof. Mary Smith	Mill: The Subjection of Women
Mar.	16--"Social Implications of the Industrial Revolution" -- Mrs. Egan	Dickens: Hard Times, Syllabus, Greer
Mar.	18--"Masculine and Feminine Roles in 19th Century America" -- Ms. Harmon	Syllabus
Mar.	23--"Effects of the Industrial Revolution on Education" -- Bro. Habrowski	Dickens: Hard Times; Syllabus
Mar.	25--"The Economic Revolution: Karl Marx" -- Dr. Osterfeld	Heilbroner; Greer; Communist Manifesto; Syllabus
Mar.	30--"Karl Marx: Economic and Political Thought" -- Dr. Osterfeld	
Apr.	1--"The Communist/Capitalist Dialogue" -- Mr. Roesser	review Heilbroner, Greer, MANIFESTO, and Syllabus
Apr.	6--"The Biological Revolution: Charles Darwin" -- Dr. Nichols	Greer
Apr.	8--"Christianity and Scientific Investigation" -- Fr. Froelich	Syllabus
Apr.	13--"Social Darwinism and Social Reform" -- Prof. Mary Smith	Heilbroner; Syllabus
Apr.	15--"Nationalism and Imperialism" -- Dr. Downard	Greer
Apr.	20--"The Adventures of Huckleberry Finn as a Novel" -- Mr. Dehn	Twain: The Adventures of Huckleberry Finn
Apr.	22--"The Dawn of the Twentieth Century in America" -- Dr. Downard	Greer

CORES 5 & 6 --- MAN IN THE UNIVERSE

SEMESTERS I & II, 1981-82

I. INTRODUCTION

A. Scientific Method (Nichols, Philosophy)
B. Mathematical Models (Gilbert, Mathematics)

II. THE STORY OF PERSON IN THE UNIVERSE

A. COSMIC EVOLUTION

1) Basic forces in Nature
   a) Force & Motion: Newton (Chesak, Physics)
   b) Sound & Light (Sleeman, Earth Science)
   c) Electricity & Magnetism (Chesak, Physics)

2) Basic Structures in Nature
   a) The Atom (Ruschau, Physics)
   b) Quantum Physics (Ruschau, Physics)
   c) Electromagnetic Spectrum (Sleeman, Earth Science)
   d) Nucleus & Radioactivity (Ruschau, Physics)
   e) Physics & Contemporary Worldview (Nichols, Philosophy)

3) The Early Earth
   a) Birth & Death of Stars (Sleeman, Earth Science)
   b) Solar System, Planets & Life (Sleeman, Earth Science)
   c) Evolution of the Atmosphere (Davis, Earth Science)

4) From the Atom toward the Cell
   a) Chemical Bonds & Carbon Compounds (Stang, Biology)
   b) Isomers & Polymers (Stang, Biology)

B. BIOLOGICAL EVOLUTION

1) The Emergence of Life
   a) The Origin of Life (Mehall, Biology)
   b) Protobionts (Mehall, Biology)
   c) Modern Cells (Mehall, Biology)
   d) Molecular Mechanisms (Mehall, Biology)

2) Challenge: Evolution of the Environment
   a) Continental Drift (Sleeman, Earth Science)
   b) Orogeny, Glaciation, Speciation (Sleeman, Earth Science)
   c) Film: "Th[illegible] Land" (evolution in North America)

CORE 5

CORE 6

3) Response: Phylogeny (Mehall, Biology)

4) Emergence of Homo sapiens
   a) Mammals & Primates (Jones, Biology)
   b) Physical Anthropology: Hominids (Davis, Earth Science)
   c) Homo erectus---Homo sapiens (Mehall, Biology)
   d) Evolution & Creation (Nichols, Philosophy)

C. CULTURAL EVOLUTION

1) Human Nature (Berger, Anthropology)
2) A Success Story???
   a) Hunting/Gathering---Agriculture (Chesak, Physics)
   b) Brain & Behavior (Sniezek, Psychology)
   c) Film: "Sociobiology"
   d) Determinants in Cultural Evolution (Berger, Anthropology)

3) Industrialization
   a) Energy Base & Economics of Entropy (Montfort, Finance)
   b) Alternative Energy Sources (Chesak, Physics)
   c) Primary Resources & Pollution (Mehall, Biology)
   d) Secondary Resources & Scarcity (Davis, Earth Science)

4) The Issue of Growth
   a) Limits to Growth??? (Nichols, Philosophy)
   b) Green Revolution---Pro & Con (Berger, Anthropology)
   c) Chemical vs. Natural Agriculture (Rodia, Chemistry)
   d) Population: Demography (Jones, Biology)
   e) Population: Ethics (Kramer, Chemistry)
   f) Development: Global Responsibility (Froelich, Religion)
   g) Development: Role of the MNC's (DelPrincipe, Finance)

III. THE FUTURE ???

A. "Shall We Re-make Ourselves---Bio-engineering" (Mehall, Biology)

B. Science and the Future of Mankind (Panel)

READINGS (CORE 5)

Bronowski, *Science & Human Values*
Jastrow, *Red Giants & White Dwarfs*
Freeman, *Physics Made Simple*
Folsome, *The Origin of Life*
Dietz & Holden, "The Break-Up of Pangaea" (*Scientific American* off-print)

READINGS (CORE 6)

Leakey, *Origins*
Harris, *Cannibals & Kings*
Davis, *The Seventh Year*
Levin, *This Perfect Day*
Pope Paul VI, "On the Development of Peoples"

CORE 7 - NON-WESTERN STUDIES
SEM. 1, 1981-82

AUDITORIUM PRESENTATION (M, F 10:00)

1) INDIA

Aug. 24 -- "Images of India and Introduction to Non-Western Core" -- Dr. Phillips, DePauw University

Aug. 31 -- "Hinduism in Siddhartha" -- Fr. Wyen

Sept. 4 -- "Castes and Cows" -- Mr. Berger

Sept. 11 -- "Changing Village Life in India" -- Dr. Schoen, Ball State University

Sept. 14 -- "Indian Music" -- Mrs. Egan

Sept. 18 -- "An Indian Pilgrimage: Ramdevera" -- film

Sept. 21 -- "British India" -- Dr. Posey

Sept. 28 -- "India's Coming into Independence" -- Dr. Bishop, Manchester College

Oct. 5 -- "Now That Indira's Back: Economic Development and Politics in Contemporary India" -- Dr. Lloyd or Dr. Rudolph, University of Chicago

2) CHINA

Oct. 16 -- "Images of China" -- Dr. Posey

Oct. 19 -- "Confucianism and Legalism" -- Fr. Matichek

Oct. 26 -- "Taoism and Buddhism in China" -- Dr. Ludwig, Valparaiso University

Nov. 2 -- "The Traditional Chinese Family" -- Sr. Knoerle, St. Mary-of-the-Woods College

Nov. 9 -- "Some Observations on China's History" -- Dr. Posey

Nov. 16 -- "A Scientist Views China Today" -- Mr. Davis

Nov. 30 -- "China's New Direction" -- Dr. Posey

Dec. 4 -- "Shanghai: The New China" -- film

Dec. 7 -- "Recent Developments in China's Diplomatic Relations" -- Dr. Ross, Purdue University

Dec. 14 -- "Families and Economy in China" -- Mr. Del Principe & Mrs. Kenny

READINGS

Unit One: SOUTH ASIA

Herman Hesse, Siddhartha. New York: New Directions, 1962.

William and Charlotte Wiser, Behind Mud Walls, 1930-1960. Berkeley: University of California Press, 1963.

Ved Mehta, The New India. New York: Penguin Books, 1978.

Khushwant Singh, Train to Pakistan, New York: Grove Press, 1956.

Thomas Welty, The Asians. New York: J.B. Lippincott Co., 1975.

Unit Two: CHINA

Pearl S. Buck, The Good Earth. New York: Simon and Schuster, 1968.

Pa Chin, Family. New York: Doubleday and Company, Inc., 1972.

Andrew Watson, Living in China. New Jersey: Little field, Adams, and Co., 1977.

CORE 8 - NON-WESTERN STUDIES

SEM. 2, 1981-82

AUDITORIUM PRESENTATIONS (M, F 10:00)	READINGS
3) AFRICA	
Jan. 8 -- "Africa: The Physical Setting" -- Prof. Michael Davis	Black Africa; Land and Format
Jan. 11 -- "Some Aspects of Traditional African Village Life" -- Mr. Berger	The Concubine; Africa
Jan. 18 -- "African Art" -- Prof. Bonnie Zimmer	The Concubine
Jan. 22 -- "Things Fall Apart" -- Dr. Kerlin	Africa; Things Fall Apart, Turnbull, "Slavery"
Jan. 25 -- "The Impact of Slavery in Africa" -- Dr. Brooks	Africa; Things Fall Apart
Feb. 1 -- "Africa Under European Powers" -- Mr. Hoover	Syllabus; Fragments; Africa
Feb. 12 -- "Fragments and the Modern Africa" -- Dr. Kerlin	Syllabus; Africa
Feb. 15 -- "Tauw" and "Ujaama" -- films	Syllabus; Africa
Feb. 22 -- "Last Grave at Dimbaza" -- film	
4) JAPAN	
Mar. 1 -- "Japan's Land and People" -- Dr. Bailey	The Japanese; The Asians
Mar. 15 -- "The Historical Phases of Japan" -- Dr. Phillips	The Japanese; The Asians
Mar. 22 -- "Buddhism in Japan" -- Fr. Matichek	The Japanese; The Asians
Mar. 26 -- "Shinto: Nature Gods and Man in Japan" -- film	
Mar. 29 -- "The Living Arts of Japan" -- film	The Japanese; The Asians
Apr. 5 -- "Full Moon Lunch" -- film	The Japanese, A Personal Matter
Apr. 12 -- "A personal Matter" -- Dr. Bingham	A Personal Matter; The Japanese; Syllabus
Apr. 19 -- "Japan's International Relations" -- Dr. Bailey	The Japanese
Apr. 26 -- Roundtable Review	Syllabus

CORE 9 - TOWARD A CHRISTIAN HUMANISM
SEM. 1, 1981-82

AUDITORIUM PRESENTATIONS (T, TH 1:00)	READINGS
1) MAN'S SEARCH FOR MEANING	
Aug. 26 -- "What It Means to be Human" -- Dr. Kreilkamp	Kubler-Ross, *Death: The Final Stage of Growth*
Aug. 28 -- "Where is Dead?" -- Dr. Robinson	
Sept. 2 -- "Care of the Dying" -- Fr. Stang	Groppe, *The Poetry of Death*
Sept. 4 -- "Various Views on Death" -- Group Reading	
Sept. 9 -- "Relationship between Human Growth and Human Imagination" -- Mr. Groppe	Colson, *Born Again*
Sept. 11 -- Movie: Someone Cares	
Sept. 16 -- "A Paradigmatic Christian Experience" -- Dr. Egan	
Sept. 18 -- "The Role of Trust in Understanding an Autobiography" -- Mr. Groppe	Bonhoeffer, *Letters and Papers from Prison*
Sept. 23 -- "Introduction to Bonhoeffer" -- Dr. Egan	
Sept. 25 -- "Keeping the Faith in a Secular Environment" -- Fr. Stang	
2) HUMANISM & HUMANITY	
Sept. 30 -- "Philosophical Humanism" -- Dr. Grinley	*The Humanist Manifestoes I and II*
Oct. 2 -- "Scientific Humanism" -- Dr. Nichols	
Oct. 7 -- "The Gathering of the Ungifted"	Meather, *The Gathering of the Ungifted*
Oct. 9 -- "Philosophical & Theological Implications" -- Dr. Kreilkamp	
3) JESUS AS THE CENTER OF THE COMMUNITY OF HUMAN BEINGS WHO BELIEVE IN HIM	
Oct. 14 -- "The Meaning of Faith" -- Fr. McCarthy	Senior, *Jesus: A Gospel Portrait*
Oct. 16 -- "Jesus the Son of Man" -- Fr. Stang	
Oct. 21 -- "Jesus, Christ, Lord" -- Fr. Bierberg	
Oct. 23 -- "The Human Face of Jesus" -- Dr. Kreilkamp	
Oct. 28 -- "The Man for Others" -- Dr. Nichols	Hellwig, *The Eucharist and the Hunger of the World*
Oct. 30 -- "Reality of Human Deprivation" -- Dr. Robinson	
Nov. 4 -- "The Eucharist and Peace" -- Fr. McCarthy	
Nov. 6 -- "Models for Human Community" -- Fr. Stang	
Nov. 11 -- "Stories and Their Values" -- Mr. Groppe	Groppe, *Poetry and the Human Imagination*
Nov. 13 -- "Relationship between Human Imagination and Poetry" -- Panel Discussion	
4) A CHRISTIAN LIFE-STYLE: THE INCARNATION OF OUR FAITH IN JESUS	
Nov. 18 -- "The Meaning of Dialogue" -- Fr. McCarthy	Howe, *The Miracle of Dialogue*
Nov. 20 -- "The Importance of Dialogue" -- Dr. Egan	
Nov. 25 -- "A Dialogue on the International Scene" -- Panel Discussion	
Dec. 2 -- "Introduction to Living Like a King" -- Bp. O'Rourke	O'Rourke, *Living Like a King*
Dec. 4 -- "Living the Simple Life" -- Bob & Linda Crepeau	
Dec. 9 -- "Marriage Encounter Movement" -- David & Donna Hoover	Mitchell, *Marriage Among Christians*
Dec. 11 -- "Families and Contemporary Living" -- Jim & Mary Kenny	
Dec. 16 -- Paraliturgy	

CORE 10 -- CHRISTIANITY AND THE HUMAN SITUATION

SEMESTER II, 1981-82

SEMINAR TOPICS

Ethics in Science -- Fr. Kramer (Chemistry)

Christian Marriage -- Dr. Robinson (Sociology)

Bioethics -- Dr. Kreilkamp (History & Philosophy)

Freedom -- Fr. A. Heiman (Philosophy)

Corporation Ethics -- Fr. Froelich (Religion)

Communications -- Dr. Cappuccilli (Communications)

Christians in the Market Place -- Sr. Catherine Fay (Religion)

People's Rights -- Fr. McCarthy (Philosophy)

Ethics in Accounting -- Mr. Marini (Finance)

Education & Human Situations -- Dr. Reichert (Education)

SPECIAL SEMINAR STRUCTURES

1. Each seminar will be limited to 20 students.

2. The principle of organization for each section is that it is to be conducted as a seminar. Professors have full liberty to require readings on topics in the area of the theme of the seminar and to set up student research and presentations in the manner most suited to the topics.

3. All the sections of Core 10 will be scheduled, as far as possible, for the same class period as Core 9 was in the first semester, so that students will have maximum opportunity to enroll in the seminar in which they have the most interest or which is most clearly related to their academic major.